

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Jesus is the Messiah, the Saviour of the world. Through His atoning blood, His death and resurrection, we may become perfected beings, and in no other way and by no other means. That is the great truth which permeates everything which God has said to His children on this earth.”—J. REUBEN CLARK.

No. 34, Vol. 96

Thursday, August 23, 1934

Price One Penny

THE DIVINE COMMISSION OF THE CHURCH

ELDER GEORGE ALBERT SMITH

OF THE COUNCIL OF TWELVE

DURING the past few months some things have occurred that have been more or less distressing to me, one being the evidence that there is a diminishing faith in God. Only recently I read in one of the large daily papers a statement of the result of a questionnaire that had been sent out to 500 Protestant ministers, men who are leaders in the churches of the world, and I was very much disappointed to discover that there were those among them who did not believe in a personal God, who did not believe in the divinity of Jesus Christ, who did not believe that there is a heaven; and 54 per cent. did not believe in a personal devil. I might mention other things, Bible teachings, that were discredited by these men, who have been educated to teach the Gospel of Jesus Christ in the Christian world.

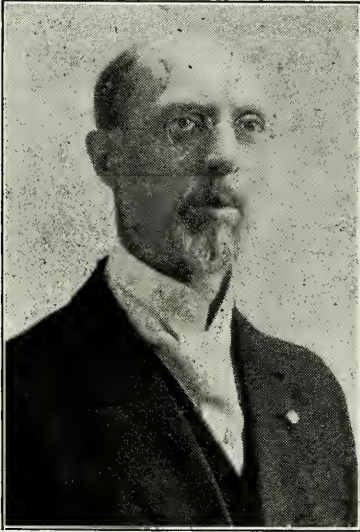
Recently, I have met quite a number of missionaries, many of them young men, some young women, representing the Church of Jesus Christ of Latter-day Saints. They have been able, when they were called upon, to stand on their feet and testify to the truth of these things that are doubted by the men who are supposed to be leaders in Christian churches.

I fear that the condition of the world is due to the lack of understanding of the purpose of our being. They do not know about pre-existence. There are so many that seem to have no conception of it, and have no desire to know where we are going when our mortal life is ended.

That was the condition which prevailed in the world when the Gospel was restored in the latter days. The Saviour, in the meridian of time, delivered His message and gave to the people an understanding of the truth. Then, when He finished His work, after having organized His Church, He left them, went back to

His heavenly Father and is enthroned in the heavens. We are the recipients of the benefits and blessings enjoyed by humankind as a result of His marvellous life here upon the earth.

A little over a hundred years ago there were few people in the world who believed in a personal God with a body. But a manifestation came at that time to the Prophet Joseph Smith, when he was only a boy, not yet fifteen years of age, and he saw the Father and the Son and so testified. He also received visitations from other heavenly beings, and the Lord, through them, gave him additional information for the children of men, and he, in his own way, gave to us, or to those who preceded us in the Church, an understanding of the purpose of life. The Lord blessed him in his ministry, but like many of the prophets who had lived before him, he became a martyr for the truth.



ELDER GEORGE ALBERT SMITH

Before his death thousands of good men and women accepted him as a prophet and gathered at Nauvoo, Illinois, and erected a beautiful temple. Mob violence deprived them of their homes, and they were driven to the wilderness westward. They believed in God the Eternal Father and in His Son Jesus Christ, and accepted His Gospel as the only

plan that would insure them a place in the Celestial kingdom. His description of heaven inspires us with a desire to be worthy of a home there when our earthly lives are finished. A literal resurrection and a description of heaven and hell are made so plain that, to use a scripture, "a wayfaring man, though a fool, need not err therein."

I CAN understand how careless men might be with the rights of others, if they believe that in this life only we have hope. They would not be as considerate of their fellows if they did not understand the purpose of life. There has been bequeathed to the members of the Church of Jesus Christ of Latter-day Saints the responsibility of delivering a message to the children of men, carrying it into all the world so that others will understand it, and so that those who do not know may be brought to repentance of sin, and turn to righteousness.

It is our duty to teach the truth. The Lord has called us to do that and we should qualify, not only to teach it to the world, but to live it in our own homes, in all our communities. Only in proportion to our observance of the teachings of the Lord will happiness come into our lives.

To believe that we are the children of the Lord, that He is the Father of our spirits, that we are living eternal lives, is surely a

comfortable feeling. To know that we may have the companionship of those we love throughout the ages of eternity is an inspiration. These blessings have come to us. The Lord has bestowed them upon us to prepare us to take advantage of our opportunities here, and to exemplify in our lives those precious truths that enrich us here and bless those with whom we associate.

There is much confusion in the world, and there seems to be no way to remove it except by the power of our Heavenly Father. The wisdom of the world is failing, the scripture is fulfilled, and today the wisest of all men are seeking, by means of legislation, to bring about a better condition and a more wholesome life among the human family. They may strive in that way, but unless men have faith in God, unless they understand the purpose of life, they will not go very far. The people of the world must repent of their sins before the Lord can give to them the peace and happiness desired. No other plan will succeed.

So upon us, my brethren, who hold the Priesthood, much responsibility is placed. We have an understanding of the truth. It is your duty and mine to live the Gospel, and to disseminate the truth as we have opportunity. It is your privilege and mine to carry the message of life and salvation to the children of men. There are many who have no idea of the purpose of this Church. I have had men ask me: "Of what benefit is your Church more than some other church?" I have tried, in a tactful way, to explain to them the difference. Any organization may band together for worship, but that does not give it divine authority. Any group of churches may mass together and organize community churches. That does not confer divine authority. Men may unite for good purposes, but authority from our Heavenly Father is only obtained in His way, and His way in former days was by calling and ordaining men and setting them apart for the work. The same thing is true in our day.

Therefore, while we may see the beauties of other faiths, and they may teach precious truth, and many wonderful people are identified with the various churches, we must understand that only the Lord's plan will prepare them for a place in the Celestial kingdom. The purpose of the Gospel of Jesus Christ is to prepare us for the Celestial kingdom. The Lord has revealed to us that there are other kingdoms of glory, and other kingdoms not of glory; but in order that men might be prepared for the Celestial kingdom He sent His Only Begotten Son into the world. He overcame death and found the way of the resurrection, and delivered the message of life and salvation to the children of men. We know that, brethren, but our Father's children in the world do not understand it.

THINK of the responsibility that is upon us, if in carelessness or indifference we live our lives, not seeking to share the truth with those whom the Lord loves as much as He loves us, and who are precious in His sight. I feel that there should be an awakening among some of the members of this Church. I think a greater effort should be made to share with our Father's children all the truth that is deposited with this Church.

People should be made to understand that just to bow before the Lord in prayer does not give them divine authority. To live up to the requirements that are made of honesty, virtue and truth, does not give them divine authority. Our Heavenly Father has made it plain to the children of men that only under the hands of those who possess divine authority may we obtain the power to become members of the Celestial kingdom. Knowing that, how anxious we ought to be to disseminate that information and share it with those who live in the world.

I stand here today, fully convinced of the divinity of the mission of Jesus Christ. I know it as I know that I live. If I were recreant to that knowledge, if I failed to do my part, knowing that, what would my condemnation be?

I am grateful that in this day and age the Lord has revealed the Gospel again. The Father and the Son appeared, servants of God who held the Priesthood formerly came and conferred that Priesthood upon humble men and they in turn were commanded to confer it upon others. So the Gospel and the Priesthood have been made available to all who will qualify to receive the same, and that is the Lord's way.

It is not sufficient that we pray, that we attend church. It is necessary that we possess divine authority, and it is the claim that we possess that authority that has brought upon this Church much of the persecution that has followed it from the beginning. But it is the truth, and many of our Father's children are beginning to observe the effect of divine authority in this Church. They see the development that is made in the lives of men and women, and I think there is more inquiry today after the truth, as taught by the Redeemer of mankind, than there has been during the last hundred years. I believe the way is opening, and the Lord is preparing the hearts of men, that they will be willing to hear the truth and accept it.

WHAT a glorious opportunity is ours! The Gospel has been preached for more than a century, and we are, some of us, the fourth, fifth and sixth generations in the Church now living. All this time the adversary has opposed the truth, and he will continue to oppose it, but it is our duty to exemplify the beauty of it in our lives, that men, seeing our good works, will be constrained to accept the Gospel and to glorify the name of the Redeemer.

Think of the men who have presided over this Church—Joseph Smith gave his life without hesitation, when the time came, but he had finished his work. The men who have succeeded him in the presidency have possessed divine authority. Each of them in his turn has been criticized. Fault has been found with their ministry; but they have been servants of the Lord and He has recognized them, and they have lived long, useful lives, and have blessed the people.

The conditions are just the same today. The same influences that destroyed the life of the Prophet Joseph Smith crucified the Saviour. The same influences that have betrayed the servants of the Lord in the past are in the world today. Knowing that and realizing how futile men have been to impede the progress of this Church, how grateful we ought to be to know that this work is not the work of man, but it is the work of the Lord; that this

Church, that bears the name of Jesus Christ, is directed by Him, and He will permit no man or group of men to destroy it. He will not permit the men who preside over His Church to lead the people into error, but He will sustain them with His almighty power. He will magnify them in the eyes of good and great men and women. He will bless their ministry and it will be fraught with success. Those who oppose and find fault will not find joy in their opposition. Those who criticize and seek to destroy the influence of the leaders of the Church will suffer the result of their wrong-doing.

But let us who know, those of us who have a testimony, go forth day by day and with love and kindness unfeigned go among these men and women, whether they be in the Church or out of the Church, and find a way to touch their hearts and lead them into that pathway that will insure them a knowledge of the truth.

This is the Lord's work. Men may unite for prayer and thanksgiving, but that does not confer upon them divine authority. All the churches of the world might unite and agree upon one plan of worship, but that would not give them divine authority. And if all the churches of the world did agree to some plan, and decide that that plan would be sufficient for us here upon earth, that would not prepare men for the Celestial kingdom. The only plan that will prepare men for the Celestial kingdom is the plan that has been given by Jesus Christ, our Lord; and the only authority that will qualify men to teach and to officiate in the ordinances of the Gospel properly is the authority of Jesus Christ, our Lord.

NOW, brethren and sisters, knowing that, how grateful we ought to be; realizing that, how anxious we should be to go about doing good. It is a slothful servant who waits until he is commanded in all things. Our Heavenly Father expects us to magnify our calling, no matter where it may be, no matter how humble our lot in life may be. Let us improve our talents, so that when the time comes for the Master to reward us according to what we have done, we may receive the blessing that was given to two of the three men referred to in the parable of the talents: "Well done, good and faithful servant."

I pray God, our Father in heaven, that we, His people, may see and understand all truth, attune our lives to the righteousness of the teachings of the Gospel, and conduct ourselves in such a way that everywhere we go men may rejoice in our companionship. If we will do that our homes will be the abiding place of peace; our towns and cities and our countryside will be blessed of the Lord. If we will observe the commandments of our Heavenly Father we will not suffer for the necessities of life, beyond what we can bear, we will not lose the faith, we will not fall into darkness, but the light and joy of the testimony that comes from our Heavenly Father will fill our souls. That it may do so, I humbly pray, in the name of Jesus Christ. Amen. (Address delivered April 7th, 1934, at the 104th Annual Conference of the Church, held in the Tabernacle at Salt Lake City, Utah.)

TRUE love desires not credit, but scope and opportunity.

THE CATAWBA INDIANS—A MORMON TRIBE

By ELDER J. C. DAVIS

ON the banks of the Catawba river, ten miles from Rock Hill, South Carolina, survive the remnant of the once powerful Catawba nation, who still linger on ancestral ground.

This tribe numbered in the year 1701, 10,000 souls, and has been diminished by wars and diseases, until at the present time they number a little more than 300. Some have migrated out west.

The history of the Catawba Indians has many outstanding and interesting features. They maintained a standing army of braves which went to battle with other tribes, and it is said that they were so powerful that the great Cherokee nation trembled with fear to hear of their coming to give battle. But history fails to show where they once took up arms against the white settlers; they always fought for them, showing a wonderful example of faithfulness and devotion to the white man.

They had soldiers in the Revolutionary war, Civil war and the great World war; in fact, they have taken part in every great conflict in which their country has been engaged.

Their progenitors were no more outstanding in their bravery and devotion to the white settlers than are the Catawbas of the present day in accepting the restored Gospel amidst bitter persecution and mob violence.

A statement given by Robert L. Harris, one of the full blood Catawbas, says:

In the month of May, 51 years ago, Elders Charles Roberson and Henry Miller were the first Mormon missionaries to visit the Catawba reservation. They held a meeting in the home of Mrs. Nancy Harris Brady, an Indian woman. The meeting was opened by singing, "We Thank Thee, O God, for a Prophet," and the restoration of the Gospel was explained very beautifully by them. Since that time 95 per cent. of the Catawbas have accepted the Gospel, and the remaining 5 per cent. are attending and taking an active part in the meetings.

Several denominations have tried to persuade these people to accept their religious creeds and subscribe to their doctrines; one in particular erected a spacious church on the reservation as a further inducement, but all such efforts have proven to be in vain, as the Indians held true to their faith.

A fine example of this was shown when a mass meeting was called several years ago. In the meeting a minister proposed that if they would give up Mormonism and join the Presbyterian church, he would have a school built for them in which to educate their children. One of the Catawba mothers arose, holding her baby in her arms, and said, "Before I will give up my religion, I will suffer my children to grow up in ignorance as far as schooling is concerned."

Another interesting experience is given by Chief Samuel T. Blue, president of the Catawba branch, who was approached by two brothers, and in course of conversation was told by one of them, that if he would quit the d—— Mormon Church, he would give him a thousand dollars. With a look of determination in his piercing eyes, Brother Blue replied: "Esau sold his birth-

right for a mess of pottage, and Judas betrayed the Saviour for thirty pieces of silver, but I would not give up my religion for anything in the world."

The Catawba branch was well organized and matured under the supervision of President Charles A. Callis. A beautiful little chapel was erected for them, where they assemble themselves for worship with a feeling of gratitude and praise for the Gospel. Their public school is under the direction of the mission with a local elder as principal, and the children are being taught the principles of the Gospel, as well as given a literary education. It may be interesting to the reader to know that the more they live the Gospel the more they are becoming "a more white and delightsome people."

The progenitors of the Indians did drift away from the principles of the Gospel, but there must have lingered in the Catawbias a spark of light, which caused their loyalty to the white man; and upon hearing of the mission of the Prophet Joseph Smith, and the restoration of the Gospel, they accepted it eagerly. That the Lord's blessings may continue to be with these people, and that they may be an example to strengthen the testimonies of others, is my humble prayer.—(From the *Liahona*, organ of the Central States Mission.)

THOROUGHNESS

By ELDER A. W. STRINGHAM, BIRMINGHAM DISTRICT

I HAVE fought a good fight, I have finished my course, I have kept the faith. (2 Timothy 4: 7.)

"Do I do my work thoroughly? Has there not been any way I could have accomplished more during this day?" These questions arise in the minds of many of us when we pause to review the days as they pass. And the answering thought in our minds more often than not bears an unpleasant conviction.

Thoroughness is an essential to the success of any work. Its fruits are worth many times the effort it calls for, and compromise with it may often be costly. That lesson I learned from a range hand in Canada. After moving a large herd of cattle from one ranch to another, I watched one of the hired hands fasten the gate. He wrapped the rope around twice and tied it; then he stood back about ten feet and surveyed his work critically. Unsatisfied, he went back to the gate, untied the rope and refastened it. After stepping back a few paces, and viewing his work again, he turned to his horse and, with an expression of approval, swung himself into the saddle.

As we were riding back towards the ranch, I asked him why he had fastened the gate twice, and this was his answer: "It took two days to round up these cattle and bring them here, and if they knock down that gate tonight it would take two more days to do the same work over again. By making sure that the gate will stay, I know our work will stand."

(Continued on page 541)

THURSDAY, AUGUST 23, 1934

EDITORIAL

WHO PRESIDES?

RECENTLY the Editor received a letter from which the following quotation is made: "A question has been presented to this office by a branch president who desires to know who *presides* at a Sunday School meeting when the branch president is present as well as a district president, the mission president, and the local Sunday School superintendency."

Questions similar to that raised in this quotation have been frequently asked by those who are anxious to know the proper relation to each other of officers of different jurisdictions when they attend the same meeting. Now, while officers experienced in their positions have had these questions answered before, it might be well to give answer here to the question raised in the quotation.

Obviously the correct answer is dependent upon the meaning given to the word *preside*. From Webster's International Dictionary (an authority in America) one meaning of the word *preside* is "to direct, control and regulate, as chief officer; to exercise superintendency."

When the mission president is present at any district conference the district president recognizes him as the "chief officer," holding the right "to direct" the conference proceedings. Similarly, if the mission president or the district president attends a Sacrament meeting the branch president knows that his superior officer possesses the authority "to direct" the proceedings of the meeting. Is there any Sunday School superintendent who does not recognize in the branch president a superior officer?

And so it is understood throughout the Church that the highest Priesthood official, who is present as an official, holds the right "to direct" the proceedings of a meeting held under the auspices of the Priesthood. In no Sunday School can the Sacrament be administered except under the auspices of the Priesthood.

Now what should the complete minutes of such meetings show? It is not necessary that the word *preside* be used in the minutes. It would be sufficient to write the names of the superior Priesthood authorities officially present and then give the name of the officer who *conducted* the exercises. A branch president, or a counsellor, usually conducts a Sacrament meeting, even though the mission or district president is there. Likewise, a Sunday School officer should conduct the exercises of the school even in the presence of the branch president. This is proper.

But while minutes may be properly written without using the word *preside*, it is not correct to write that a district president *presides* at a conference attended by the mission president. Under these circumstances, the most the district president does is to conduct the meetings. It is probably true, however, that in some cases the minutes say (though incorrectly) that he presided. We say this, of course, on the assumption that the word *preside* is given the meaning of the Webster definition. If the word is used in the sense of *conduct* it would be better to use the latter word. There could then be no misunderstanding.

It is important, of course, that members of the Church respect the authority of the Priesthood as well as that of all officers in the Church, in order that harmony may prevail in the government of the units and organizations in the Church.

Let it be remembered that all organizations in a branch are subject to the authority of the branch presidency. But let the branch presidency exercise their authority tactfully, in kindness, love, and due regard to the feelings of the members and various officers under their jurisdiction. They should be careful to respect all their officers in their respective positions. When this is done auxiliary officers will *conduct* their own meetings (unless the circumstances are very exceptional), even in the presence of a presiding Priesthood official. Similarly a district president will usually conduct a district conference, notwithstanding the attendance of the mission president.

Let everyone loyally support all the organizations and their respective officers. There should be no jealousies or backbiting among any of them. Honour and respect everyone in his office and position.—JOSEPH F. MERRILL.

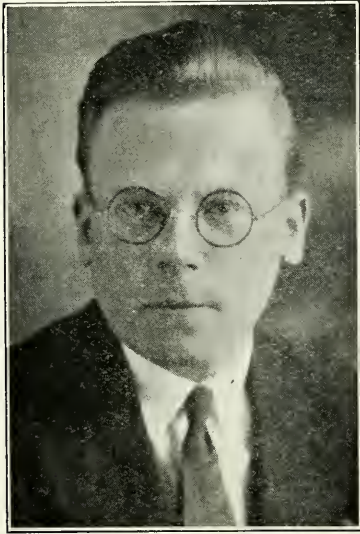
HIGHLIGHTS IN LOCAL LEADERSHIP

WALTER SHORTLE

THE quality of life of three Mormon elders with whom he became acquainted when they came, at the request of an anxious friend, to administer to his dying mother, left a lasting impression on Walter Shortle, then a young lad who had not yet reached his teens.

His childhood, fraught with poverty, both of worldly things and of friends, had not been a happy one. Three older step-brothers, childishy jealous of him because they fancied he was favoured above them by his mother, gave him no companionship, smothered his attempts at self-expression with ridicule and abuse, and belittled him before his playmates until a feeling of despairing inferiority completely engulfed him, leaving him hopelessly alone in everything he thought and did. And then came his mother's illness, threatening to take away the only real friend he had.

It was when her physician declared that she was dying that the elders were called in. Complete strangers they were, but their comforting influence, and their quiet confidence in God's healing power gave the frightened family new courage and new hope. And when the astonished doctor, who returned after the administration, announced that a miracle had happened, and



WALTER SHORTLE

that every trace of the malady from which his mother had been suffering had disappeared, young Walter's heart welled up in gratitude and awe. He wanted to be like these men who could call upon God with such assurance. He wanted their courage and confidence and self-possession to be his. And so he asked and was granted permission from his parents to join the Church. In July of 1918, at the age of 12, he was baptised.

It is the genius of Mormonism to effect a change in the lives of those who embrace its philosophy with a wholeness of heart. Walter Shortle stands as an eloquent testimony of its powers of transformation. Inspired by the refining influence of his new faith, he drew himself out of his shell of self-imposed inferiority,

threw off the shackles of imagined suppression and began to "be somebody."

Although he had to leave school at the age of 13, in order that he might contribute to the upkeep of his home, Walter, in line with his new outlook, was careful to seek work that would enable him to grow and develop. The easy course would have been to find work as a shop boy, or a foundry or textile worker. But he carefully avoided that course, and took employment in the Public Libraries in Bolton, though he knew it would mean intense, unceasing work. For many long years that followed, his days were spent in the library, his evenings and nights at home in educating and qualifying himself for advancement in his work. Too poor even to buy books, tutorial instruction was of course out of the question. But he begged and borrowed the texts he needed, and dug from them by dint of faithful, diligent study the education that qualified him for the degree of Associate of the Library Association. Today, at 28, he holds the position of chief cataloguer and classifier in the Plymouth Public Libraries.

It has been the living experience of Walter Shortle that "Reading maketh a full man." Little wonder there is then that

he is enthusiastic in urging upon those who, like himself, were denied the advantages of a formal education, the importance of making good books their closest friends.

Brother Shortle's growth in the Church paralleled his advancement in his chosen profession. Ordained, as he describes it, "a trembling deacon," he magnified his calling and was given branch responsibilities in Sunday School, and later in M. I. A. and Genealogical work. He is now president of the Plymouth branch, a position he fills with distinction.

Characteristic of all his service in the Church has been a willingness to share with others his testimony of the liberty and peace that the Gospel has brought to him. Many indeed have been edified and benefitted by his unselfish ministry. But there was one young lady, Elsie Yates, who heard the Gospel message through him, to whom he, in turn, now looks for inspiration and counsel. She was baptised by him. Some time later, in historic Durham House they were married by President John A. Widtsoe.

Leadership! Brother Shortle has caught the vision that comes to those who are attuned—the vision of a new and glorious future for the Church in Britain. Having experienced the power of God working through himself, and having seen the great benefits that came to him with the ordering of his life to the Gospel plan, he knows what Mormonism can do for his countrymen—the people of Great Britain. And he recognizes, too, that the responsibility of placing its message before them rests on the shoulders of those in Britain who have already accepted the Gospel.

His ideal for the British Mission is to see local men and women step forward to take the responsibilities of leadership in this great work and, living lives that reflect to a watching world the goodness of Mormonism, carry its message militantly and triumphantly forward. Nor is this an ideal to which he is unwilling to devote his own time and energies. Those who come to know him and to meet him do not long remain unaware of the Gospel testimony that has become so thoroughly a part of him, and of his readiness to expound and defend its principles. President John A. Widtsoe has fittingly characterized his aggressive personality: "Walter Shortle is fiery for the Gospel's sake."

In helping to present the message of Mormonism to the world, it is Brother Shortle's ambition to link together, through its comprehensive philosophy, science and religion for the "man in the street." He sees in Mormonism a scientific plan of life that, transcending the limits of sectarian and materialistic creeds and dogmas, moulds all into one great purposeful whole. But still more precious to him than this, as a proselyting means, and underlying every effort, is his constantly expressed desire to truly live the Gospel of Christ. For he has not forgotten that, more than anything else, it was the quality of life of those three

Mormon elders who lived their religion that drew him to Mormonism and opened before his despairing eyes the vision of a new life, untrammelled by fear and discouragement, and rich with purpose, understanding and growth.—RICHARD S. BENNETT.

WHAT ABOUT RELIGION?—BY DR. LOWELL BENNION

A REVIEW

TO be alive in 1934 means a constant coming to the cross-roads. One's power of agency and freedom of choice have today more outlets than a knowledge-seeker at the British Museum, although there is a similarity. You cannot see everything in the Museum in a single afternoon. You stand at the cross-roads between the Elgin marbles and the King's Library, but not for long, for we are destined to travel rapidly in 1934. We have to make a choice or remain idle; and the question always staring us in the face is, "What ought I to do?"

In *What About Religion?** Dr. Lowell Bennion uses that query as his first chapter-heading. And it is a good one; one that will cause all the M Men and Gleaners throughout the world to do a bit of thinking.

In the autumn of 1928, with a Bachelor of Arts degree to his credit, Dr. Bennion, then only a young man, left for a mission to the Swiss-German field. Released in December, 1930, he remained in Europe, attending the University of Erlangen in Bavaria, University of Vienna, and the University of Strasbourg, from which he took the degree of Doctor of Letters in December, 1933. Therefore, we see that our author brought a real European experience to the fore in preparing this readable work.

This you will enjoy—and also the utter lack of so-called "Americanisms"—when you thumb through the pages of *What About Religion?*

What about *it* anyway? We could tell a lot about what the author has to say: Hinduism, conversations with French peasants, Buddha losing his desire to live, Mohammed the prophet, tests of a true religion, (to give another chapter heading) "Why are ordinances needed?" and the rest. But we leave off discussion.

Yet that cry of the cross-roads, "What ought I to do?" persists. And in that light, if you have ever parleyed over "science and religion" you are in for some good times with the opening chapters; if you have followed any of the articles that appeared recently in the *Sunday Dispatch* you are doubly so.

Science, Dr. Bennion tells us, will not reveal the answer at the cross-roads, however wonderfully it may serve to transport our weight down one or the other. Religion, after all, as a life philosophy, tells us *what* should be done. Science, as the handmaid, then assists in telling *how*. Religion outlines an eternity of choices to be made—if true.

*M Men and Gleaner text, 1934-35 season. Published by the General Board of the Y. M. M. I. A. Obtainable from the Latter-day Saint Book Shop, 5 Gordon Square, W. C. 1. Price: 1s. 6d.

“What about religion then? You can prove science,” say some. Can you prove religion? “To prove it one must live it,” says the author, answering in the spirit of the 1934-35 Slogan: Actions speak louder than words, books, or signs.

What About Religion? coming on alternate nights, between appreciation courses in the arts and activity, will furnish a lively topic of discussion on the second and fourth nights of every month for lots of M Men and Gleaners throughout the broad expanse of the Church, wherever the M. I. A. Programme is to be found.—G. HOMER DURHAM.

THOROUGHNESS

(Concluded from page 535)

Do we make sure our work will stand before we leave a day's work finished? We in the Church are working for a great Paymaster, and if our work is not thorough, we cannot expect the blessings and progression that would have been ours had we done our best. We are striving to be as nearly like our Lord Jesus Christ as possible. In His prayer to the Father He said: “I have glorified thee on earth, I have finished the work thou gavest me to do” (John 17: 6). How many of us today can say with a clear conscience that we have finished the work that was given us to do this day? Most of us let too many opportunities pass. We do not make thorough use of our time, and consequently are faced with the necessity of retracing laborious steps that thoroughness in the first place would have completed and made permanent.

For an example in daily life, consider two apprentices who are working their way up in the administrative organization of a large firm. One of them does his work well, he studies, his salary is increased, he is promoted and at last is given the position toward which he was striving. The other works alone and progresses equally as fast on the ability and knowledge of his partner; but he does not study. Having given no thought to the time when he would be left alone, he has opened himself to temptations and builds a weak foundation which crumbles when he is left alone. And the ladder has to be climbed a second time in order for him to reach his goal.

We as Latter-day Saints want a higher wage than mere earthly gains. We are working for a better Firm and a greater Proprietor. Our goal is the highest degree of glory, and our wage is eternal life. If we gain these, it is by the thoroughness of our faith, thoughts, and deeds. We must have enough faith, not only to believe, but to *know* that we have the true Gospel of Jesus Christ, that God hears and answers prayers, and that by obedience to the laws and ordinances of the Gospel, we will earn our wage, and reach our exalted goal.

Our thoughts should be centered on righteous living, and on works and methods of uplifting mankind. We can get no higher than our thoughts will take us. “An idle mind is the devil's workshop.” If we can keep our minds centered on good deeds and do them, then our works will live and do some good long

after we are gone, and may even cause someone to find the glorious light of the Gospel.

If anything is worth doing, it is worth doing well. Many tasks are started and half finished which should never have been started at all. If a doctor starts an operation and gets half through, and then leaves it, he will lose his patient. It is only by completing the task he started, with thoroughness, that he may give his patient the saving benefit of his knowledge and skill. "The whole need no physician." But with the present condition of the world, more physicians are needed who will do their work thoroughly. The truths of the Gospel are infinitely precious, and should be taught to all men by competent teachers.

If we take advantage of all our opportunities and time, and do what is required of us as we go through the pathway of life, in such a way that our good work will not die when we lay this mortal body down—then will we have gained the goal and will receive the wages for which our life's work was planned. To such accomplishment thoroughness is an indispensable step.

FROM THE MISSION FIELD

Doings in the Districts: Bristol—Taking first place in almost every contest of the annual M. I. A. August Monday outing competitions staged at an outing of the Bristol, Cheltenham, Cirencester and Stroud branches at Stroud, the Bristol branch won the M. I. A. shield for 1934 with many points to spare. Cheltenham was awarded second place; Stroud and Cirencester followed in order. The competitions were organized and directed by President Stephen L. Dunford, and included running and novelty races, a tug-of-war, cycling races and other activity events for men and women, as well as a "Carry On" song contest, and a Re-told story contest. Despite Bristol's clean sweep, the events were closely contested, and they were characterized by a spirit of true Latter-day Saint sportsmanship that made the day a delight to all.

Leeds—August 4th was Sister A. Brearley's 90th birthday, and the members of the Halifax branch turned out en masse to do her honour at a social in the branch hall. Sister Brearley herself presided at the tea table, and took part in the programme that followed, making a speech of thanks to the assembled saints for their

kind remembrance, and giving a recitation as well. Halifax is justly proud of its oldest member.

London—Members of Gravesend branch enjoyed a unique outing over August bank holiday weekend. Taking with them tents and provisions, they trekked to a secluded spot about four miles from Gravesend, where they set up camp and spent three restful, care-free days, eating, sleeping and cooking in true Scout style. President A. R. Winch was camp leader, and under his direction all had a happy time.

A score of Primary children and officers enjoyed themselves at Gunnedersbury Park on August 4th. The occasion was an outing of the South-west London (Chiswick) Primary, under the direction of Sisters M. A. McCormick and Nellie Winter, and Miss I. Abell. The success of the picnic was greatly augmented by the presence of Elder and Sister Howard M. Cullimore, who initiated those present into the pleasures of several new games.

Members and friends of the Letchworth Primary, twenty strong, gathered on Norton Common for an outing, August 4th. Outdoor games supplemented a cricket match to provide exercise and fun for all of the party.

Saints and friends from all over the district gathered at the Co-operative Hall in Seven Sisters Road, July 29th, to witness a genealogical pageant, "My Book of Remembrance." Presented under the direction of District Supervisor Ira W. Mount, the pageant depicted the compilation of a model Book of Remembrance, and featured a large-scale reproduction of the Coat-of-Arms, which was formed, part by part, from additions that represented completed assignments in the Book of Remembrance. Brother Mount, who planned and constructed the Coat-of-Arms model, acted as Leader in the pageant, and was assisted by Sister Madeline E. R. Hill as Reader, and by a corps of genealogical workers. The script for the pageant, written originally in German by Sister Laura Salzner of the Swiss-German Mission, was made available through translation by Sister Emily T. Merrill.

[NOTE: The London district is the second to publicize genealogical work and present its message in this manner. Late in March, the Norwich district sponsored a district genealogical conference in Lowestoft. Two sessions were held. At the first, genealogical problems were discussed and special instructions were given concerning the Book of Remembrance. At the evening session were presented two sacred plays: one, an incident depicting the doctrine of the preaching of the Gospel to the spirits in Prison; the other, presenting the story of the Book of Remembrance. In the latter, an enlarged Coat-of-Arms, similar to the one used in the London pageant, was used by way of illustration. The conference was under the direction of Genealogical Supervisor John F. Cook, who was assisted in carrying out his plans for it by Brothers Thomas Boar and Leslie Coleby.

Genealogical pageants such as these have proved to be very effective in teaching the importance of work for the dead. Much credit is due Brother John F. Cook and Brother Ira W. Mount, and those who have assisted them, in adapting this type of educational

work for presentation in the districts of the British Mission.—THE EDITORS.]

Liverpool—Members of the Wigan branch celebrated their annual "camp" week near Blackpool, August 4th to 12th. Cricket, baseball, games and songfests featured the occasion. Thirty-one persons attended the camp Sunday School and M. I. A. meetings on Sunday, August 5th.

Baseball has been adopted as part of the M. I. A. summer activity in the Liverpool District. Teams are being organized in Preston, Liverpool, Bootle and Birkenhead, and an inter-branch league is scheduled for the early fall. Many investigators are being attracted to branch meetings through this medium.

Manchester—At baptismal services held in the Manchester chapel on August 5th and 12th, Amie Jackson, Phyllis Irene Monks, Avis Monks, Joan Banks Baron, Thomas Henry Boothroyd, Florence Storey, Enice Storey, Mabel Storey, Stanley Nuttall Monks, and Richard Storey, Jun., were baptized by Elder J. Kay Lindsay. Confirmation followed.

Newcastle—Among the thousands of holiday-makers in the north of England whose plans were frustrated by the rain that fell incessantly on August Monday were members of the Newcastle district, who had planned a summer festival for that day. But more versatile than most, they turned their attention to an indoor social that provided equally satisfying recreation and enjoyment. Meeting at the West Hartlepool branch chapel in the afternoon, they participated in games, and witnessed an entertainment, the feature of which was an exhibition of the Skelton Sword and Field dancers, trained by Brother and Sister Featherstone.

The evening programme included songs, dances, a duologue and a one-act play, the stage scenery for which was arranged by Elders Boyce and Price. Refreshments were provided by the Boy Scout troop of West Hartlepool.

Norwich—Journeying to Lowestoft on July 28th, twenty-seven children, members of the Norwich

branch Sunday School, spent the day as guests of the Sunday School officers. The occasion was the annual Sunday School treat. Tea was served to the youngsters by the Relief Society sisters. Superintendent Fredrick Tuttle supervised the outing.

On August bank holiday, members of the Norwich M Men and Gleaner organizations cycled to Beccles, where they met the Lowestoft M Men in a baseball match. Norwich won rather decisively, but the Lowestoft M Men are looking to a return match to even the score.

Nottingham—The newly organized Primary of the Derby branch held its first outing on August 8th. At Alvaston Lake, a party of 21 gathered to spend the afternoon and evening together, enjoying to the fullest, games, boating, and a picnic tea.

Burton Joyce, a small village on the River Trent, was the scene of the annual outing of the Nottingham Branch on July 28th. Under the direction of Samuel Hawson and Dorothy Robinson, the affair was a distinct success. Twenty came to take part in the day's activities.

Nottingham branch met in M. I. A. confence on Sunday, August 5th. "We stand for a fuller knowledge of the Book of Mormon, and for a testimony of its Divine origin," was the theme of

the meeting, held under the direction of Brother Wilford Robinson, 2nd counsellor in the Y. M. M. I. A. presidency.

Inclement weather washed away Nottingham's plans for a branch outing on August Bank Holiday, but it did not dampen the spirit of the indoor social held in its stead. An extemporaneous programme was arranged, and was followed by an evening of games and pleasantries that proved entertaining to all who came.

Sheffield—A Sunday School outing, prizes, games, tea, and all, was on the Pontefract Branch's calendar of events for August 7th. It was under the direction of Sister Madge Roebuck, and held at "The Grange," Carlton.

Welsh—To fittingly observe the 24th of July, members of the Pontypool branch staged a picnic in Pontypool Park. They played cricket during the early afternoon, and then went in a body to the famous Grotto, to marvel at its strange and interesting sights. After refreshments were served, the remainder of the day was spent in games.

Personal—Muriel May Holden was the name given to the infant daughter of Brother and Sister Wilfred Holden of the Nelson branch, Sunday, August 5th. Elder E. Jay Milne pronounced the blessing.

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